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GOD THE AUTHOR OF PEACE AND
LOVER OF CONCORD.

A
S E R M O N

PREACHED AT THE PARISH CHURCH OF

D E A L,
ON THURSDAY, JULY 29, 1784.

BEING THE DAY APPOINTED AND COMMANDED BY THE KING
TO BE KEPT AS A
GENERAL THANKSGIVING TO ALMIGHTY GOD
FOR THE PEACE.

By WILLIAM BACKHOUSE, D.D.
RECTOR OF DEAL,
AND ARCHDEACON OF CANTERBURY.

K.

FOR THE BENEFIT OF SEVEN ORPHANS.

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TO A LADY,
WHO DOES HONOUR TO HER *NATIVE* PARISH,
DEAL,
MRS. ELIZABETH CARTER,
THE LEARNED TRANSLATOR OF "EPICTETUS,"
THE INGENIOUS AUTHOR OF
"A COLLECTION OF POEMS,"
AND
A RARE EXAMPLE OF
INWARD GREATNESS, UNAFFECTED WISDOM,
AND SANCTITY OF MANNERS;
THE FOLLOWING SERMON
IS,
WITH THE RESPECT DUE TO GREAT YET MODEST MERIT,
INSCRIBED,
BY HER FAITHFUL AND
OBEDIENT SERVANT,
THE RECTOR OF DEAL.

®

TO A LATTER

WHO DOES MONOUE TO SEE WITH THE

DEAL

Mrs. ELIZABETH GARRISON

THE LEARNED TRANSLATOR OF "REPLYING"

THE REVENIOUS ATTORNEY OF

A COLLECTION OF POEMS

AND

A RARE EXHIBIT OF

INTERNAL AND EXTERNAL A VARIETY OF

AND A VARIETY OF MATTERS

THE FOLLOWING IS A LIST

WITH THE VIEW TO GIVE THE

REASON FOR

THESE MATTERS

THESE MATTERS

THESE MATTERS

2 CHRON. ch. xx, ver. 30.

SO THE REALM OF JEHOSHAPHAT WAS QUIET,
FOR HIS GOD GAVE HIM REST ROUND ABOUT.

JEHOSHAPHAT was one of the kings of JUDAH. How there came to be a king of JUDAH at all, ye, who read the Bible with attention, know very well. But ye who impiously will not, and ye who unhappily cannot, read the "Word of God," are to be told, that there was once a great and mighty kingdom, ISRAEL by name; that at first it consisted of all the united tribes, twelve in number; that it flourished under three kings, but was so far from prospering under the fourth Rehoboam, the only son of Solomon, that it suffered greatly by a RENT made, according to what the prophet Ahijah the Shilonite had foretold of the distractions of the empire*.

This was the state of the case.

Though SOLOMON, in the Book of PROVERBS, had written many excellent lessons of prudence and piety for the use of REHOBOAM, his only son; had, with paternal

* 1 Kings, xi, 29---40.

warmth of affection, warned him to take heed to his ways; and, in no respect, had been wanting to his education; yet he followed evil courses: and one would suppose that SOLOMON's heart misgave him, that all would not go well with his successor, when he saith: "Who knoweth whether he" (the man that shall be after me) "will be a wise man or a fool*."

REHOBOAM, on the death of his father, succeeded to the crown. But he soon found it a crown of thorns. The truth was, that he could not inherit the kingdom, without inheriting the troubles intailed on it, at the same time. Disaffection not only shewed, but avowed itself. JEREBOAM was called out of EGYPT, to fish in the troubled waters of ISRAEL.

In the former reign, JEREBOAM had been so much in favour with the king, that he was greatly promoted by him. "And the man Jereboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph†".

Afterwards, on a matter of state-jealousy‡, he fell into such disgrace with his sovereign, that "Solomon

* Ecclesiastes, ii, 19.

† 1 Kings, xi, 28.

‡ For the cause of this jealousy, see 1 Kings, xi, ver. 28----39.

" fought

“ fought to kill Jereboam. And Jereboam arose and
 “ fled into Egypt, unto Shishak king of Egypt, and was
 “ in Egypt until the death of Solomon §.”

The REVOLUTION, as related at large by the SACRED WRITER, is rather too long to be inserted in a discourse from the PULPIT. And yet, a man UNINSPIRED cannot think of taking the matter out of SUCH hands. I will therefore take leave to give you what seems to be necessarily connected with this subject, in his own words.

“ And Rehoboam went to Sechem : for all Israel were
 “ to come to Sechem to make him king. And it came
 “ to pass when Jereboam the son of Nebat, who was yet
 “ in Egypt, heard of it (for he was fled from the pre-
 “ sence of king Solomon, and Jereboam dwelt in Egypt).
 “ That they sent and called him. And Jereboam and all
 “ the congregation of Israel came, and spake unto Reho-
 “ boam, saying, Thy father made our yoke grievous :
 “ now therefore make thou the grievous service of thy
 “ father, and his heavy yoke which he put upon us,
 “ lighter, and we will serve thee. And he said unto
 “ them, Depart yet for three days, then come again.
 “ And king Rehoboam consulted with the old men
 “ that stood before Solomon the father while he yet lived,

§ Verse 40.

B 2

“ and

“ and said, How do ye advise that I may answer this
 “ people? And they spake unto him, saying, If thou
 “ wilt be a servant unto this people this day, and wilt
 “ serve them, and answer them, and speak good words
 “ to them, then they will be thy servants for ever. But
 “ he forsook the counsel of the old men which they had
 “ given him, and consulted with the young men that
 “ had grown up with him, and which stood before him :
 “ And he said unto them, What counsel give ye that we
 “ may answer this people, who have spoken to me, say-
 “ ing, Make the yoke which thy father did put upon us
 “ lighter? And the young men that were grown up with
 “ him spake unto him, saying, Thus shalt thou speak
 “ unto this people that spake unto thee, saying, Thy
 “ father made our yoke heavy, but make thou it lighter
 “ unto us; thus shalt thou say unto them, My little
 “ finger shall be thicker than my father’s loins. And
 “ now whereas my father did lade you with a heavy yoke,
 “ I will add to your yoke: My father hath chastised you
 “ with whips, but I will chastise you with scorpions.
 “ So Jereboam and all the people came to Rehoboam the
 “ third day, as the king had appointed, saying, Come to
 “ me again the third day. And the king answered the
 “ people roughly, and forsook the old men’s counsel
 “ that they gave him; and spake to them after the
 “ counsel

“ counsel of the young men, saying, My father made
 “ your yoke heavy, and I will add to your yoke: my
 “ father also chastised you with whips, but I will chastise
 “ you with scorpions. Wherefore the king hearkened
 “ not unto the people * .---So Israel rebelled against the
 “ house of David unto this day † .”

The TWELVE tribes from this time were divided into
 TEN, and TWO. TEN, revolting under JEREBOAM, re-
 tained the old name of the kingdom of ISRAEL. TWO,
 namely, JUDAH and BENJAMIN, (sometimes mentioned
 distributively JUDAH and BENJAMIN, sometimes collec-
 tively, JUDAH only) formed the kingdom of JUDAH.
 And thus it was that there came to be a king of JUDAH
 at all: and JEHOSEPHAT was the fourth king in suc-
 cession.

JEHOSEPHAT was a good king. His reign of twenty-
 five years in Jerusalem was marked with acts both of CIVIL
 and RELIGIOUS wisdom. “ He placed forces in all the
 “ fenced cities of Judah, and set garrisons in the land of
 “ Judah, and in the cities of Ephraim, which Aza his
 “ father had taken. He took away the places and groves
 “ out of Judah. He sent to his princes to teach in the
 “ cities of Judah. And with them he sent Levites; and

* 1 Kings, xii, 1---15.

† Verse 19.

“ with

“ with them he sent Priests. And they taught in Judah,
 “ and had the book of the law of the Lord with them,
 “ and went about throughout all the cities of Judah, and
 “ taught the people ‡. He set judges in the land §,” and
 instructed them well in the discharge of their duty. And
 his RITUAL services for a public fast before the battle,
 and for a public thanksgiving after the victory, do honour
 to his memory *.

And the inspired Writer, giving a character of this
 king in general terms, says, “ The Lord was with Jeho-
 “ shaphat, because he walked in the first ways of his
 “ father David † :” father being here put for ancestor in
 general.

Ye will ask me, Why JEHOSHAPHAT is said to have
 walked “ in the first ways” of his father DAVID? The
 Sacred Writer, I think, gives the true reason, when he
 saith, “ David did that which was right in the eyes of
 “ the Lord, and turned not from any thing he com-
 “ manded him all the days of his life, save only in the
 “ matter of Uriah the Hittite ‡.” There is no wiping,
 nor even washing, away this reproach. This stain must

‡ 2 Chron. xvii, 2, 6, 7, 8, 9. § Chap. xix, 5---11. * Chap. xxi. 19.

† Chap. xvii, 3.

‡ 1 Kings, xv, 5.

for ever remain indelible. And, " in this matter of " Uriah the Hittite," were this a proper time, I could shew, in answer to the scoffs of infidel writers, that DAVID " was not the man after God's own heart §."

It is said, that " the realm of Jehoshaphat was quiet ;" QUIET, not as a realm undisturbed, but QUIET after war. From whence we justly conclude, that even a good PRINCE cannot, at all times, protect his subjects in their lives, their properties, and their liberties, without drawing the sword in defence of them.

Thus it was in the days of The THEOCRACY, when GOD vouchsafed to be the KING of " a peculiar people." No wonder then it is so in our days, when this extraordinary, and openly manifested, interposition of the " Lord JEHOVAH is withdrawn from the face of the " earth."

JEHOSHAPHAT was not only engaged in war, but in unequal war. " The children of Ammon, and Moab, " and Mount Seir" were all confederated against him :

§ 1 Sam. xiii, 14. Acts xiii, 22. This hath been done by a much abler pen. See " The Character of David King of Israel. A Sermon, " preached before the University of Cambridge, 1759. By Beilby " Porteus, A. M. Fellow of Christ's College:" now Lord Bishop of Chester.

and

and yet, if ye consult the chapter*, from whence the text is taken, ye will see not only, that there came "a great multitude" against JEHOSEPHAT to battle, but also that after the battle, "when Judah looked unto this multitude, they were dead bodies fallen unto the earth, and none escaped." The victory was splendid and decisive: "for the Lord God fought against the enemies of Israel †." So true is the assertion in the text: "His God gave him rest round about." But what means the expression, "His God?" Was not his God the "God of the spirits of all flesh?" His God was "the true God of Israel ‡," in contradiction, I apprehend, to the other gods and goddesses, after whom the wives of Solomon, when old, turned him away, against whom the children of Israel had been forbidden to go; which IDOLATROUS defection was the original cause of the subsequent revolution made in the kingdom of ISRAEL.

I have treated this part of my subject more in detail, in order to apply it to THE DAY; not in the EVENT, but in the PRINCIPLE; namely, that GOD is the original disposer of all events, and, of course, the ultimate cause of THE GENERAL PEACE.

* Chap. xx.

† Verse 29.

‡ 1 Kings xi, 1---13.

" And

“ And it is enough for the purpose, if a case adduced
 “ will apply to the particular point intended ; like a
 “ *globe* upon a *plane*, which toucheth only in one
 “ point, and not like two *planes*, which touch one
 “ another in every part §.”

But, perhaps, it will be urged, the cases differ FUNDAMENTALLY. THEN, there was a THEOCRACY, a special and avowed divine interposition. Now, no such thing is pretended.

I grant, that God does not interfere in the open manner he did then ; but does it follow from this concession, that he does not interfere at all ?

By no means.

What think ye would be the consequence of a total cessation of intercourse between God and this world ?---I reckon, that were God to withhold his preserving hand from the material world, at that instant “ the earth would “ be without form and void, darkness would be upon the “ face of the deep*,” and chaos would come again. I reckon too, that were God to withdraw his restraining power from the moral world, universal havock would ensue; the FABLE of CADMUS†, the sowing of the teeth

§ Archbishop Tillotson, vol. ii, p. 559, fol. * Gen. i, 2.

† Ovid Metam. lib. iii, ver. 24.

of the serpent, and the extraordinary crop they produced †, would, to all intents and purposes, be REALIZED. Every man would then be an ISHMAEL; "his hand would be against every man, and every man's hand against him §."

I am persuaded that the world is governed by a PROVIDENCE, a WISE and BENEFICENT PROVIDENCE. I am far from entering into a controversy on this point here. The subject requires a volume, rather than a single discourse. "This" (as it hath been observed by a learned and much esteemed friend) "is among the *first principles* of *Natural Religion*, as well as of the *Doctrine of Christ*, who extends the idea of a Divine Superintendence so far as to assure us, *that not a sparrow falls to the ground without our Heavenly Father* *. But whatever doubts some have weakly entertained concerning a particular Providence regarding the affairs and conduct of individuals: all, who believe a God, have concurred in adoring his dispensations in the public interests of human society, in the rise and declension of kingdoms,

† Crescitque seges clypeata virorum.

§ Gen. xvi, 12.

* Matt. x, 29.

“ in the great events of war and peace, and above all in
“ preserving and extending true religion †.”

PHILOSOPHY is nothing more than the handmaid of RELIGION. But it is grown too much into a fashion to adore the MAID, but to neglect, I had almost said insult, the MISTRESS. SECOND causes are so much the vogue, that no account is had of the FIRST cause; though SECOND causes are no causes at all, independent of the FIRST. Now-a-days not a word is HEARD of the NAME or the PROVIDENCE of GOD, in the general conversation about the good or ill success of public affairs; nor can we READ a word of this matter, in the account given of a celebrated voyage round the world, made by our countrymen, about forty years ago ||. But of FORTUNE both good and bad; of CHANCE, ACCIDENT, and a strange FATALITY, due mention never fails to be made.---Alas! a just and awful sense of the DIVINE INFLUENCE has DIMINISHED, is DIMINISHING, and ought to be INCREASED.----

† See a Thanksgiving Sermon on the Peace, 1763. Preached at Cambridge in America. By East Apthorp, A. M. Missionary at Cambridge: now D. D. Rector of St. Mary Le Bow, London.

|| Xenophon tells us, when Cyrus led out his army against the Assyrians, the word which he gave to his soldiers was---ΖΕΥΣ ΣΥΜΜΑΧΟΣ ΚΑΤ' ΗΓΕΜΩΝ.

“ Jupiter the defender and conductor.”

Some

Some who hear me, are engaged in a MARITIME life. To them more especially the words of the PSALMIST apply. " They that go down to the sea in ships, and occupy " their business in great waters : These men see the works " of the Lord, and his wonders in the deep †." And can the eye see wonders, "and the mouth not praise thee, " O Lord, with joyful lips ? §."

Since, then, " the Lord is king, be the people never so " impatient : since he sitteth between the cherubims, be " the earth never so unquiet *;" it must give us all abundant satisfaction to contemplate our most gracious SOVEREIGN acting under a becoming sense of this awful truth.

In the " Proclamation for a Public Thanksgiving," his MAJESTY says, " Whereas it has pleased Almighty God " in his goodness to put an end to the late bloody, ex- " tended, and expensive war in which we were engaged ; " We therefore, adoring the divine goodness, and duly " considering that the great and public blessings of Peace " do call for public and solemn acknowledgments, have " hereby appointed and commanded a General Thankf- " giving to Almighty God for these his mercies."

† Psalm cvii, 23, 24.

§ Psalm lxiii, 6.

* Psalm xcix, 1.

Perhaps,

Perhaps, it will be said, THANKSGIVING supposes success; but where are our advantages IN, and FROM, the late war to be found? To this I answer, that Thanksgiving is due not only for SIGNAL SUCCESSES, but also for SIGNAL DELIVERANCES from danger.

When FOUR powers, FRANCE, SPAIN, HOLLAND, and AMERICA, were combined against GREAT BRITAIN alone, she ought to thank Heaven, that she is still an INDEPENDENT kingdom, and that her CONSTITUTION in CHURCH and STATE, which FOREIGNERS respect, and which even ENEMIES have commended, is still secure.

“ If the Lord himself had not been on our side,” now may ENGLAND say, “ if the Lord himself had not
 “ been on our side, when a QUATERNION of POWERS
 “ rose up against us, they had swallowed us up quick,
 “ when they were so wrathfully displeased at us. Yea,
 “ the waters had drowned us, and the stream had gone
 “ over our soul. The deep waters of the proud had gone
 “ even over our soul. But praised be the Lord, who
 “ hath not given us over as a prey unto their teeth.
 “ Our soul is escaped even as a bird out of the snare of
 “ the fowler: the snare is broken, and we are delivered.
 “ Our help standeth in the name of the Lord, who hath
 “ made heaven and earth †”.

† Psalm cxxiv.

We

We have had our **LOSSES** lately ; but have we not had our gains formerly ?---A kingdom, like an **INDIVIDUAL**, may afford to lose even one of its **NOBLER** limbs ; provided it is left **HEART-WHOLE**. Let us not then sink under, but nobly rise above our calamities. Let us **QUIT OURSELVES** like **MEN** ; not **MEN** only, but **ENGLISHMEN**.

The war has been **BLOODY** ; therefore let an effectual stop (if practicable) be put to the effusion of blood by **FOUL MURDER**, which is daily increasing beyond the example of former times. See that those, who have been in the habits of **SLAYING** their enemies, be taught to **SPARE** the lives of their countrymen and friends. Let care be taken to secure those who are left alive, by putting a stop to the rage for emigration, which, if suffered to go on, must exhaust the country whence it is made. The first loss is not the only consideration. They who leave their native country may, eventually, take up arms against it, and our foes " may be those of our own " household." Is no way left to make the poor deluded creatures **FEEL**, that " it is good for them to be here ;" to open their eyes so as to make them see, that the exchange of soil, climate, and government, to which they are unwarily disposed, cannot in the end be " for the " better, but for the worse ?" As a diminution of subjects

jects by emigration is to be restrained; so an increase of them by means lawful and right, ought to be promoted.

Connubial population is, more especially at the conclusion of a long and bloody war, an important object. Old restraints upon marriage, on the whole productive of more harm than good (if such there be) ought to be taken off, and new encouragements added. But children brought into the world, and then left to it, will make no valuable accession of succour to a nation. A suitable education is required. For without an infusion of religious principle into the hearts of young people, in order to restrain and direct them, an increase of number is, in the event, only making more work for the Judge, Jury, and Executioner.

Religious instruction is a matter, which a lover of God and his country will always have much at heart. If government cannot afford to take under its immediate protection the united objects of connubial propagation and adequate instruction*; why should not voluntary societies take this matter up, as well as the increase of some species of animals, and the extended and improved culture of plants and seeds?

* The candid Reader will observe, that the object of this charity is support, together with SUITABLE education.

To tear children from the embraces of parents, both able and willing to educate them, is cruelty in the extreme ; but, under circumstances of parental incompetency, adoption is " mercy and loving kindness." There is a caprbility of serving individuals and the state at the same time, by making poor children the riches of a nation.

Natural affection is the gift of God for wise purposes no doubt, and in common cases it ought to be left to itself ; however, there is frequent and just occasion for giving into Plato's plan of institutien †, by committing all children immediately after birth to national nurseries, in order to educate them for the use of the state. Under limitations the scheme may be highly beneficial ; though not to the extent that Plato wished to carry it, by making it a general measure of government.

The war has been EXTENDED, perhaps too remotely extended ; let us in future, on this account, abandon the UTOPIAN system of extensive empire. Suffer not the eye to covet more than the hand can hold. The human body, when any how enlarged beyond the proportionable size, becomes, of course, unweildy, and too great a mass for the soul to direct, or even support. And over-

† Plato de Repub. l. 5.

grown kingdoms are, by their magnitude, rendered incapable both of EXTERNAL defence, and INTERNAL regulation †.

ST. JAMES's remark on ships will not, I apprehend, apply to kingdoms, large beyond all management ||. "Behold also the ships, which, though they be so great, and are driven of fierce winds, yet they are driven about with a very small helm, whithersoever the governor listeth §.

The war has been EXPENSIVE; therefore let "œconomy have her perfect work," and be, with discretion, cultivated by ALL, "high and low, rich and poor *." "Gather up the fragments that remain, that nothing be lost †."

† "Were trees of an enormous size, their branches would fall by their own weight. Large animals have not strength in proportion to their size; and if there were any animals much larger than those we know, they could hardly move, and would be perpetually subjected to most dangerous accidents. As of the animals of the sea, indeed, the case is different, as the gravity of the water sustains those animals in great measure, and in fact these are sometimes known to be vastly larger than the greatest land animals." See Maclaurin's Account of Sir Isaac Newton's Philosophical Discoveries, chap. iii, sect. 14, 15.

|| LIVY was well aware of this disadvantage to the Roman republic, when he says--"Quæ ab exiguis profecta initiis, eo creverit, ut jam magnitudine laboret suâ." Præf. gen.

§ St. James, iii, 4.

* Psalm xlix, 2.

† John vi, 12.

D

And

And let those who enjoy (as, my brethren, we do) a MARITIME situation, be careful both to extend, and expand, their commerce.

There was a TIME when SEVEN kings reigned together in ENGLAND. They were SIX too many. In process of time, seven coexisting kingdoms, called the HEPTARCHY, became one grand MONARCHY. WALES and SCOTLAND, happily for them as well as for England, rounded the EMPIRE of the whole ISLAND. And IRELAND, separated from England by a channel of inconsiderable breadth, became an affectionate SISTER-KINGDOM. May SHE ever remain such! in spite of the ILL offices of those, who move heaven and earth to bring about a separation between them. I make no account of the MINOR islands. And now, after all the disasters of the war just concluded, can the PRINCE, who still retains such important possessions, be WEPT OVER, as "a mighty Prince fallen?" †

Time was, when the kings of ENGLAND were kings of FRANCE, in RULE as well as TITLE. But though France was not at all a REMOTE possession, yet France was a very EXTENSIVE one: and the event shewed, that England could easily CONQUER, what with all her efforts, she was totally unable to RETAIN.

AMERICA is of British Extraction. England is the Tree: America the Branch. The branch is severed from the trunk. But it remains to be proved, whether separation is, or is not, for the good of the old stock. The fruit produced never paid the expence of cultivation.

Too much indulgence, perhaps, has been the root of all the evil. Nothing spoils children more effectually. It tends to make them peevish, discontented, and, in the end, totally ungovernable. "When Jeshurun waxed fat, he kicked;---then he forsook God which made him, and lightly regarded the Rock of his salvation *."

It is indeed a thing sharper than a SERPENT'S TOOTH to have a thankless child.

Natural Affection, while it operated, kept every thing in order: but when a Revolution had unhappily taken place in the hearts of the CHILDREN§; when love was

* Deut. xxxii, 15.

§ It does not follow, that the AMERICAN war, because it has been unfortunate in the ISSUE, was wrong in the PRINCIPLE. No landlord, who thought his title good, would suffer his rent to remain unpaid, nor his right to the estate to be called into question, without an ACTION AT LAW. Subjects can RECOVER by LAW, but Princes, in many cases, by ARMS only.-----But the right itself, and the probability of success in asserting the right, under given circumstances, are different questions. And in the prosecution of right by taking up arms, the victorious party is often made to pay more than the matter in dispute is worth.

turned into hatred ; nothing was left for the issue of the matter but FORCE ; and force, which had failed in an experiment made at the distance of SEVEN leagues, was not very likely to succeed in an experiment to be made at the distance of a THOUSAND. Appearances, at least, did not promise success.

The possession of COLONIAL territory, is not, PERHAPS, the BEST policy, especially when REMOTE from the parent-state.

SUCCOURS, when wanted, are not without Trouble, Expence, and Hazard, to be sent AFAR OFF ; and CORRECTION, when necessary to be applied, is not always EFFECTIVE : it often PROVOKES, it seldom CONTROULS. When no hold is left of the Heart, it is in vain to think of tying up the Hands. Provided the Trade is secured, it should SEEM as if the Territory were an object of UNIMPORTANT contest.

But I could wish an EXCEPTION to be made in favour of GIBRALTAR ; not for Profit, but for Glory ; that rock, called barren, has lately produced plenty of LAUREL*.

* The LAUREL, meed of mighty CONQUERORS.

Spencer.

The HAPPY day is at last arrived for PRAISING GOD, for having been graciously pleased to give us the Blessing of peace in all our Borders.

And HAPPY are we, praying (as we are assembled together to do) for a continuance of the PEACE of JERUSALEM. But it will become us to do more; to ACT for it. ACT for it. How can that be? Is not every thing quiet? No. There may be EXTERNAL peace, without INTERNAL quiet. Is there not a call for domestic concord? Are not we torn to pieces by party and faction? There is a virulent humour of fell discontent, not lurking only, but even now boiling in the blood of the CONSTITUTION. And a cooling regimen is necessary not for Health only, but for Life.

“ Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered †?”

I would to God the time were come for our Good and Gracious SOVEREIGN to appoint A DAY OF PUBLIC THANKSGIVING to ALMIGHTY GOD, for COMPOSING all those unhappy Dissentions, which have so long torn the STATE in pieces. But mistake me not. I mean not to inculcate, nor even to recommend, IMPLICIT and

† Jerem. viii, 22.

UNDISTINGUISHING obedience. Men who think, as BRITONS are APT to, and indeed OUGHT to do, FREELY, will, of course, on many points think DIFFERENTLY. I am a friend to Private Judgment in all cases that can PROPERLY come before Private Persons for their Judgment; provided there is a Competency of understanding. And I am no enemy to Private Interest, properly so called. I reprobate only that BASTARD sort of it, that sets up an interest not in union with, but in opposition to the GENERAL good of the state. Whereas TRUE Self love and Social are the same*.

“ Behold how good and joyful a thing it is, Brethren,
“ to dwell together in**” such national Unity as this!

After all: with our best labours for this Peace so devoutly to be wished, we may fail in accomplishing our honest and patriotic Designs. But there is a Peace that we ought to sue for, and in obtaining which we cannot, unless we are shamefully wanting to ourselves, FAIL. And that is our OWN PEACE, as individuals, with ALMIGHTY GOD.

* “ Thus GOD and NATURE link’d the general frame;

“ And bade SELF-LOVE and SOCIAL be the same.”

Pope, Essay on Man, epist. iii, ver. 317.

** Psalm cxxxiii, 3.

There

There is need of this application for pardon of our SINS to the THRONE OF GRACE. Our Happiness greatly transcends our Virtue. And, in this most important affair, "What thou doest, do quickly †. Behold " now is the accepted time. Behold now is the day of " Salvation ‡!"

Both ye and I, "My beloved in the Lord," have our fears, but in a different way. The OVERFLOWINGS of an high TIDE make ye afraid, lest your streets should be made waste, your property destroyed, and your lives put into hazard. "The overflowings of ungodliness make me " afraid §," lest a general corruption of morals should so far prevail, as to "make you fall into temptation, " and a snare, and into many foolish and hurtful lusts, " which DROWN men in destruction and perdition *."

† John xiii, 27.

‡ 2 Cor. vi, 2.

§ Psalm xviii, 3.

* 1 Tim. vi, 9.

THE END.

The foregoing SERMON being published in Aid of a CHARITY SUBSCRIPTION, it hath been thought good to affix the following ADVERTISEMENT, taken from the CANTERBURY Papers.

THE Rev. Mr. SMITH, Author of "The ERRORS of the CHURCH of ROME Detected," (whose death was mentioned in the Papers to have happened, after the Performance of his Duty, on Sunday the 8th of February, 1784) having left a large Family totally unprovided for, a Subscription, by the advice of many humane well-wishers to the unfortunate Orphans, is opened for their benefit, at Mr. ALDERMAN SMITH's, and Messrs. SIMMONS and KIRKBY's, in CANTERBURY, and Mr. G. LEDGER's, Bookfeller in DOVER, where the smallest Donations will be thankfully received, and the particulars of their distressed Situation communicated to all who shall be compassionately inclined to relieve them.

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